sanctuary, can live in the light and the rapture.

An exclusive inner concentration on the Real, the-Eternal is possible, even a self-immersion by which we can lose or put away the dissonances of the universe. But there is too somewhere deep down in us the need of a total consciousness, there is in Nature a secret universal seeking for the whole Divine, an impulsion towards some entire awareness and delight and power of existence; this need of a whole being, a total knowledge, this integral will-in us is not fully satisfied by these solutions. So long as the world is not divinely explained to us, the Divine remains imperfectly known; for the world too is That and, so long as it is not present to our consciousness and possessed by our powers of consciousness in the sense of the divine being,. we are not in possession of the whole Divinity.

It is possible to escape from the problem otherwise; for, admitting always the essential Presence, we can endeavour to justify the divinity of the manifestation by correcting the human view of perfection or putting it aside as a too limited mental standard. We may say that not only is the Spirit in things absolutely perfect and divine, but

each thing also is relatively perfect and divine in
itself, in its expression of what it has to express of
the possibilities of existence, in its assumption of
its proper place in the complete manifestation.
Each thing is divine in itself because each is a fact
and idea of the divine being, knowledge and will
fulfilling itself infallibly in accordance with the